

Montréal students protest Federal funding cuts

"DON'T TOUCH OUR FUTURE!"

BY ANUP GREWAL

Seven thousand university and CEGEP students marching through Montréal sent a clear message to the Federal government last Wednesday — students in Québec will not accept Canada's cuts to post-secondary education funds.

The students' societies of Université de Montréal (UdeM), the Université du Québec à Montréal (UQAM) and the Collège Édouard-Montpetit organised a demonstration aimed at the Chrétien government's relentless attack on Canada's social programmes.

François Bélanger, the spokesperson of the Fédération étudiante universitaire du Québec (FEUQ) declared "The Federal government has not listened to the voice of those in Québec — it hasn't listened to the voices of the people in Canada."

And so, said Patricio Salgado, president of L'Association générale des étudiants du secteur des sciences humaines, arts, lettres et communications de l'UQAM (AGESHALC-UQAM), "We said if you don't respond, we will demonstrate!"

And demonstrate they did. Marching in from two separate starting points, the UdeM and UQAM campuses, the students rallied together at Parc Jeanne Mance in an impressive display of solidarity.

As Nicolas Girard of the Fédération étudiante de l'Université de Montréal (FEACUM) explained, the students joined forces to demand an end to the federal government's "impingement on our heritage and social programmes."

Last October, Federal Human Resources Minister Lloyd Axworthy released a proposal to restructure Canada's social programs. Intended to cut the deficit, the plan recommended a reduction to federal subsidies for programs in health, unemployment insurance and post-secondary education.

When Federal Finance Minister Paul Martin finally unveiled the budget last February it changed the face of Canada's social security net.

Following Axworthy's suggestions, the new budget slashed a number of important social programs — including an estimated \$650 million in federal transfer payments for post-secondary education.

The coalition projects that Québec will lose \$150 million in funds to post-secondary institutions in the next two years alone. If students are required to make up for this shortfall, it will mean a jump in tuition fees and a plunge in the accessibility of higher education.

As Salgado explained, since 80 per cent of students in Québec earn less than \$13 000 a year and a quarter of those earn less than \$6 000,

"the position of the Chrétien government closes the door to universities for a large number of students."

Étienne Gagnon, president of l'Association générale des étudiants du Collège Édouard-Montpetit, decried the Axworthy proposals as a "stab in the back for youth in Québec".

He said that CEGEPs joined in the demonstration because most CEGEP students are heading for university. "It affects our future," said Gagnon.

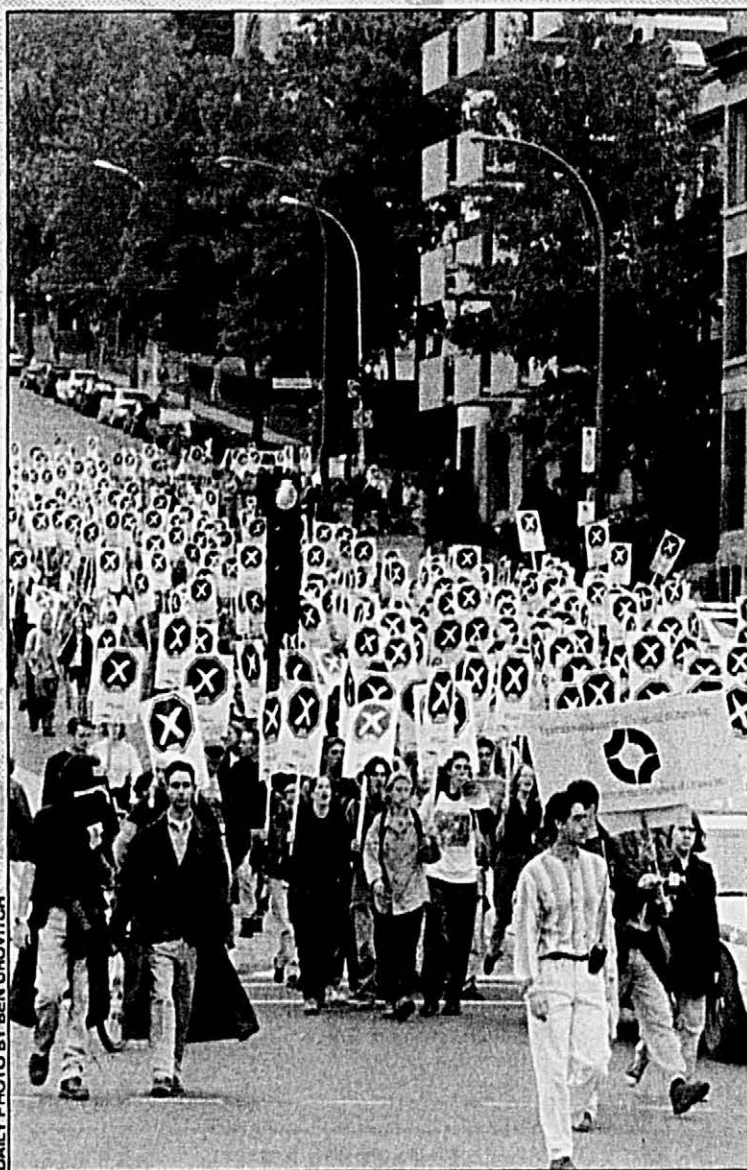
Ultimatum to the government

The demonstration in Montréal was part of a larger coalition effort that included demonstrations in Québec City, Trois-Rivières, Sherbrooke and Chicoutimi.

On August 21, the coalition sent an ultimatum to the Chrétien government giving them until September 8 to reverse the plans to cut transfer funds for higher education. So far, Chrétien has failed to respond.

The coalition also sent an appeal to Lucienne Robillard, the federal minister in charge of the federal "No" campaign, asking her to explain her party's position. She did not respond either.

Many students remember Robillard as the education minister in former provincial Premier Robert Bourassa's last Liberal administration. In 1993 she tightened access to CEGEPs by limiting the number of



STUDENTS HIT THE STREETS AGAIN

Another day, another tax

BY ROBERTA LAUCKE

The Federal Government announced in its last budget that cuts to social programs will be made within the next two years. A large portion of these cuts will fall on higher education. The Canadian Alliance of Student Associations (CASA), of which the Students' Society is a member, has come up with three alternative methods of post-secondary education financing.

"Universities and colleges need to find ways to cut costs. Government has to find a way to raise revenue or we can impose a surtax on all students who have and will graduate from post-secondary education," reads the CASA proposal.

The first of CASA's alternatives discusses decreasing budgets, cutting down on waste and re-evaluating the educational system as a whole.

The second alternative in the proposal would be for provinces to treat the reduction in federal transfer payments as cuts to general revenue, not as specific cuts to education, welfare and health.

Finally, CASA proposes a graduate surtax. Students who have graduated or who are going to graduate would pay a post-graduate tax contributing to an Educational Beneficiary Fund. Only people who have benefited from the educational system, namely graduates, would pay. This fund would be put towards the education of future students.

"It all boils down to having a surtax mechanism to lower high tuition. This fund will ensure other people can go to school," stated CASA executive Pat Fitzpatrick, vp external at the University of New Brunswick.

Brad Lavigne, a member of the Canadian Federation for Students (CFS), challenged Fitzpatrick's view. "This system misses the mark completely. What is needed are mechanisms for stable funding of the entire system," said Lavigne.

He continued, saying that "this grad surtax will do nothing for accessibility for Canadians to the system... Where we need to start from is a reinvestment of the system. Their

system does not work in principle, and it does not work in practice."

Surtax Number One

CASA's document suggests three alternatives for implementing a surtax.

The first of these would have each graduate making their contribution to the system depending on the benefits they derive from their degree. A graduate of the Law or Medicine faculties has a chance of obtaining a higher salary than one from the Faculty of Arts, the rationale goes. Therefore the Law or Medicine graduate would pay more tax than the Arts graduate, who may be making a smaller income.

No one can tell precisely how much a graduate's income is related to the attainment of their degree. According to the CASA document, "The simplest way to do it would be to take the average income for all Canadians who do not possess a higher degree, currently about \$21 000 per year, and make this tax

times that students could fail courses and still be permitted to re-register.

In that same year she told the National Assembly that "we must absolutely" protect student access to post-secondary education and not "precipitate a reduction in access to university."

Gagnon said that he finds it "strange" that Robillard can switch sides and stances with such ease.

He went on to say that "I grant no credibility to Madame Robillard."

Girard, standing on a stage in front of the cheering crowd of students, insisted that it was "intolerable that the government did not respond." He said that Québec students must send the message to the government that "we are demanding our right to education."

Vowing to continue the fight until their demands are met, Girard stirred the crowd, declaring, "I will say only three words in English to [the Canadian government]: Just watch us!"

These words were met by a chorus of "Laisse Québec au Québécois! Oui! Oui! Oui!"

Despite the somewhat sovereignist undertones of the demonstration, its diverse representation illustrated that more than just nationalist fervour was at work here.

CONTINUED ON PAGE 3

Students pay for school for life

applicable on all earnings above this baseline." Thus anything over this amount would be subject to taxation.

"People will pay approximately \$800 to \$1 200 a year. Anyone who makes below the baseline of \$21 000 does not have to pay," stated Fitzpatrick.

Another alternative

Another option would be to tax each degree a different price. The tax rate would rise or fall according to the degree a student obtains, 1 per cent for a Bachelor's degree, 1.5 per cent for a Master's degree, and so on.

The document claims this is justified because greater resources are spent on training graduates at each new level, thus those who have used greater amounts of resources should pay a higher rate.

Gilbert Cabana, Québec chairperson of CFS, evaluated this system. "It is a user oriented tax. The more you

CONTINUED ON PAGE 2

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CONTINUED FROM PAGE 1

Students pay for life

use education, the more you pay! People did not enter the educational system under this deal. Maybe they would not have entered into it knowing this."

"Price Competition" is another issue that could be incorporated into the surtax by making the amount of tax vary depending on the university attended.

Under this scenario, McGill might believe their students are extremely well-prepared for the job market and want to raise their "taxation rate" to a level higher than that of a competing university. Under this system, tax rates could actually be a reflection of a university's prestige.

Who will pay?

The graduate surtax is another form of tuition fees. Users of the system will contribute in three ways, through tuition fees, through the graduate surtax and through the regular tax system.

Fitzpatrick said that graduate surtax payments for present and past students will end at the age of 65, the age at which most people retire. As the document states, "the tax is on the benefit derived from education."

Nick Benedict, Students' Society vp external, explained. "There are three groups that benefit from higher education: society, us and post-graduates. Anyone who benefits should pay back into the system," he said.

Fitzpatrick agreed with Benedict. "People who have or will graduate from post-secondary education will benefit. People who have graduated have already gained personal benefits and have a duty to ensure others have the same benefits... Besides, it is their fault tuition is going up. The generation of the '60s and the '70s mortgaged our future. Everyone is going to pay their share."

However, Lavigne does not see this as the solution. "We are taxing the population on a weak notion that the user is the principle benefactor. That's like saying heart attack victims should be taxed for using hospital beds. How about the roads in the city? Who benefits the most from them - bikers? Drivers?... Maybe we should tax the people who sleep on them."

Although the implementation of the surtax is aimed at keeping tuition fees at a steady rate, Fitzpatrick admits fees could still increase. "The tax could keep tuition fees closer to today's rates or [the fees] could go up... Without the tax, [fees] will rise faster," said Fitzpatrick.

According to Lavigne, this system does nothing to decrease the chance of higher tuition fees, nor does it increase quality or accessibility.

"There are a number of different problems at a number of different levels. This is not a solution to a funding crisis. It will only tax a fraction of the overall problem. What is needed is not a selected tax on those gone through the system. What is needed is a program to form a taxation across the board whereby these people like [the] wealthy and corporations begin to contribute their share. A progressive form of tax would allow us to fund all social programs," said Lavigne.

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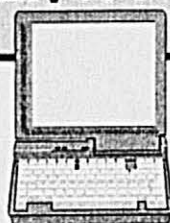
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Students protest funding cuts

Where was McGill?

Continued from page 1

Students from McGill's Macdonald College, Concordia and the University of Ottawa joined the delegations from UQAM, UdeM and many Montréal CEGEPs to call on the federal government to consider the needs of its student population.

Poignantly missing from the roster was representation from McGill's downtown campus. The chants of "so-so-so, solidarité" seemed to ring hollow on our mountain enclave.

Where was McGill?

The absence of McGill's undergraduate Students' Society (SSMU) is particularly significant as the smaller Macdonald College has continually shown active support for similar demonstrations held in the past year.

While SSMU VP External Nick Benedict at first denied knowledge of last Wednesday's march, he later admitted that he had been informed but only "two or three days beforehand". But Salgado insisted that numerous faxes and letters had been sent to McGill.

Benedict was indignant, saying that the organisers shut McGill out of the planning process and then sent promotional material too late for him to do anything. "You just can't mobilise in three days," said Benedict.

Benedict also pointed out that "none of the three anglophone uni-

versities... were invited." Bishops University was not informed of the march in Sherbrooke, and Concordia received the information only in the week before the demonstration. However, Concordia was at the march.

Benedict said that there are two ways to interpret McGill's actions. "Either you believe we [McGill] are lackeys of the federal government, or you believe that they [the organisers] had a specific agenda behind the demonstration."

Benedict went on to insist that "McGill should play a responsible role in the Québec and Canadian student movements." Unfortunately, McGill may have isolated itself on this one.

In spite of the absence of McGill's downtown campus, the message demonstrators sent to the Chrétien government left no ambiguity. To bring home their point, the organisers also sent Chrétien a symbolic cheque for \$150 million payable to the students of Québec.

Announcing that "It won't stop here!", Salgado said it is "imperative" that Chrétien understand that "we will continue our fight on our campuses."

Girard summed up the students' message: "We say no to budget cuts; we say yes to accessibility to education; yes to social programmes and yes to our choice of society."



PROTESTING ON THE MAIN

The Daily is now accepting nominations for the following positions:

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All interested individuals should come to room B03 in the Shatner Building before Oct. 5.

A note on language

TO THE DAILY,

My little brain goes bonkers when I keep hearing over and over and over tired old nincompoops like "Have a good day" (like an old broken record). I'll have a good day if I want to! That's not of your business! (Why not something like "Thank you for shopping at -" or "We enjoy your business!" ("Oh, the boss told me to etc." ...).

"Break a leg" in show business especially is traditional and clever. Wowie. Avoid at all energy those who use "the bottom line" (Politicians' favourite crap), "Light at the end of the tunnel" (why not, for example, "a candle in the darkness"), "Tip of the iceberg" (why not, for example, "a chip of the pyramid"), "a needle in the haystack" (why not, for example "a grain of salt in the soup"). "Cool" and "Right on" are

dead, dead, dead.

Let us be original. Those sayings were new at one time; now let us evaluate. Think, stink, sink.

"Laid back" and "go figure" are still nice but being slowly murdered by the Gazetteers.

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JOHN-EUDES BOURDAGES-
FORMER CONCORDIA STUDENT

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SINCE 1911
THE MCGILL DAILY
VOL. 85 • NO. 8

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Printed on 20% recycled paper.
ISSN 1192-4608

No stand on Québec sovereignty?

BY MERA THOMPSON

With the Québec referendum on sovereignty rapidly approaching, both national student associations to which McGill belongs have failed to take clear positions on the future of this country.

The Canadian Federation of Students (CFS) with which McGill's Post-Graduate Students' Society (PGSS) is affiliated, has refused to involve itself "in order to let Québeckers decide for themselves".

According to Guy Caron, CFS national chairperson, the organisation's board of directors supports national unity, but also recognises Québec's right to self-determination.

While these two policies are almost sure to conflict at some point, CFS insists that it should not take a firm stand.

If you thought that was bad...

The Canadian Alliance of Student Associations (CASA) with which McGill's undergraduate Students' Society (SSMU) is affiliated, has yet to give any consideration whatsoever to the sovereignty issue. The issue "has never come up," according to Alex Usher, CASA national director.

Wouldn't such a subject have come up at least once? "Not at all," said Usher. While classifying CASA as a "federalist organisation", Usher said that the Québec issue is not high on their list of priorities — especially since the executive members "don't meet very often and have a full agenda" when they do convene.

When asked what effect he thought separation might have on McGill students, Usher said only that it would be speculative to answer. He added however "there could be many or relatively few changes" to the current post-secondary education system, depending on how secession plays itself out.

CFS, too, seemed reluctant to estimate the effects of sovereignty, preferring to wait for the PQ government to announce its plans for secondary-education in a separate Québec.

For many students in the province, the most immediate concern is the effect that separation may have on Québec's tuition fees — traditionally the lowest in the country. With no provision in the Bill Regarding the Future of Québec concerning educational institutions, all options will be open to a new government.

Representatives from both CFS and CASA seemed worried by the possibility of many McGill students suddenly facing international student fees which are almost four times higher than what Canadian students currently pay.

FEUQ pushes for autonomy

It seems that only one student organisation, la Fédération étudiante universitaire de Québec (FEUQ), is willing to take a clear stand on the future of Québec and Canada. SSMU voted to withdraw from the organisation last spring as a result of

FEUQ's pro-sovereignist stance.

According to FEUQ, one deterrent to staying in Canada is the looming threat of rising tuition fees. FEUQ president François Rebello could not guarantee that fees would remain unchanged under a Québec government, but said they would surely increase if Québec were to remain a part of Canada.

"Twenty years ago, Trudeau and Lévesque played the same politics," Rebello said. "But today there is a bigger ideological difference between Québec and Ottawa...The people of Québec see their tax dollars going to Ottawa and they don't know if they'll get money back for education."

Last Fall, FEUQ urged all its member organisations to hold a referendum on sovereignty. Nine of the 10 student associations complied, with only SSMU refusing to participate. The results showed that 64 per cent of students were in favour of sovereignty, though a majority of students at McGill's MacDonald College voted against separation.

Rebello said he expects that after secession, Québec and Ontario would make an agreement allowing their students to continue to pay regular fees rather than international fees. "It's not a question of politics, it's a human question and in the interest of everybody to remain open to exchange between provinces," he said.

FEUQ also hopes to see a more European style post-secondary system with easier credit transfers, allowing students to move back and forth between different universities in different regions.

Rebello added that he doesn't expect anglophone institutions like McGill to be obligated to increase their use of French, but maintained that it would be in the interest of the university to promote the instruction of French in a unilingual Québec.

CASA agrees that McGill would be likely to retain much of the autonomy it now holds in respect to curriculum and language of instruction. Usher pointed to the fact that much of the Parti Québécois' (PQ) support comes from the academic community. It would be difficult to imagine party leader Jacques Parizeau risking academics' support by threatening institutional autonomy.

And SSMU says...

Closer to home, SSMU VP External, Nick Benedict, didn't have "a fuck of a lot" to say regarding the October 30th referendum. Last April the SSMU council voted to stay neutral on the sovereignty issue and not get involved in such "externally divisive" issues.

But can a students' society truly represent student interests when taking no stand at all? "It's council that represents the students. I'm just here to fulfill their mandate," responded Benedict, skirting the issue.

As for the effects that separation would have on McGill itself, Bene-

dict suggested that SSMU's role would have to change and that a new system would be needed in Québec in order to defend the rights of anglophone institutions and universities in general.

And as for tuition...? "Ask the Québec government," he said, adding that such questions were asking him to predict the future.

What do McGill grads say?

As of last week, PGSS had not yet "officially" decided whether or not it would take a position on separation.

President Stephen Targett said that he was personally in favour of taking a pro-Canada stance, but said he was skeptical about the society's willingness to take a stand.

"It's a funny organisation," he said. "There are a lot of conservatives that favour taking a non-political position and who will not want to take a stance."

In the event of an independent Québec, Targett foresees a possible three-tiered system that could be introduced by government, having different levels of tu-

ition fees for Québeckers, Canadians, and international students. He is also convinced that McGill would be "ghettoized" in a sovereign Québec.

Targett added that 20 years ago the PQ government would have moved towards more accessible education, but today has a much less

progressive ideology. "I would be surprised if the possibilities for English language education did not decline even further than they did after the introduction of Bill 101."

That's a concern that is relevant to all students — and their "representative" associations.



Parks to parking lots

EASTERN NDG RESIDENTS FIGHT FOR GREEN SPACE

BY ANDREA COOKE

One of the only green spaces left for the residents in eastern NDG is in danger of being developed by the municipal government.

Residents of the area, however, are fighting back. Except for a park at the corner of Sherbrooke and Girouard, this is the only green space they have.

The land the residents are fighting for is owned by an order of nuns. Situated next to the Villa Maria metro station on Décarie, it is enclosed by a wall. The nuns moved away several years ago, and the land is presently not being used.

Considering the lack of green space in the area, the residents want to convert the nuns' property into a public park. But Montréal City Council seems to have other plans.

NDG residents recently discovered that a developer was planning to develop the land. The project has been approved by Mayor Pierre Bourque's administration.

Ruth Dunskey, a resident of eastern NDG, said residents are afraid

that if this project goes through, the city may sell and develop other properties.

Dunskey further explained that "we are trying to fight this development project because there is another property right next to this one that is for sale. Rumor has it that the nuns which own this land will also sell it...The next thing we'll know is that we'll be left with no green space."

At the end of June area residents learned that the city was giving them one week to send in any comments they had about the development of the land. Dunskey and her husband decided to take action.

The Dunskeys put together a petition with one of their neighbours. "In less than three days, we had over 700 signatures," said Dunskey.

The petition suggested that the city conduct studies on all privately owned land not being used. The purpose of the study would be to discover what will happen to the land when it is eventually sold.

The petition also pointed out the

differences in the amount of green space in eastern NDG as compared to that in other areas. When you compare the approximately 0.33 acres of public green space per 100 inhabitants in eastern NDG, with the city norm of 2.65 acres and the Westmount allocation of 4.65 acres, it is obvious that someone is losing out.

The residents called for the city to "halt this project until such time as a master plan for the area's green spaces has been developed in consultation with the community."

The Bourque administration responded with a double edged answer in which the idea of a study was not taken seriously. "The executive council seems to have decided to put together a master plan (as the residents requested), but at the same time they have approved in principle the development of the property," explained Dunskey.

In addition, the committee that is supposed to be doing the study has only been given two weeks to do it. This is not enough time.

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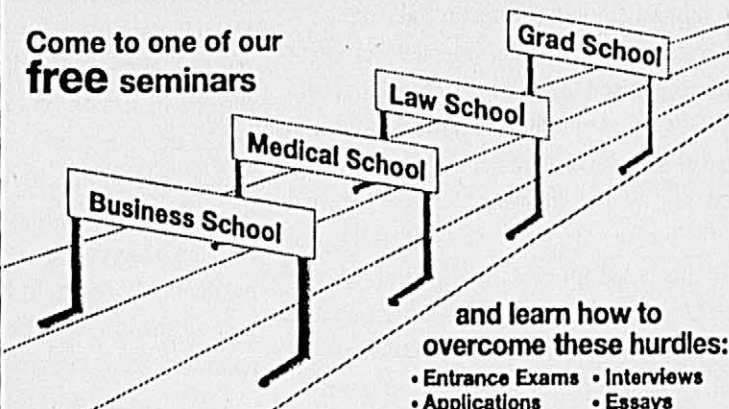
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NATION NATION

MINISTER FOR INDIAN AFFAIRS RON IRWIN'S NEW POLICY CLAIMS TO IMPLEMENT ABORIGINAL SELF-GOVERNMENT... BUT DOESN'T

BY M-J MILLOY

The land-claim was stalled in the provincial courts and logging companies were preparing to move into the last remaining stands of white and red pine. On a cold fall day in 1989, Chief Gary Potts led the Temagami Anishnabai (TAA) — the Temagami First Nation — onto a blockade of the main logging road in Temagami, northern Ontario.

The community was adamant that they had no other method to protect n'Daki Menan — "our land." Although the Federal government had recognised the validity of the TAA claim in 1952, they still only had a small thousand-acre island reserve in the centre of Lake Temagami. For the last fifty years they had watched as the forest was irretrievably lost to loggers, and their legal appeal slowly ground through the Ontario court system. With hunting and trapping impossible in denuded forests, traditions were being forgotten as people turned to welfare to survive.

As Potts recently wrote in the 1995 anthology of essays on Aboriginal sovereignty, *Nation to Nation*, the pre-eminent issue that they were taking to the barricades to protect was not a land claim, it was not social welfare, and it was not an environmental crusade.

They were fighting to maintain their political sovereignty.

"The logging companies wanted to create a desert of our motherland. The environmentalists wanted to create a zoo of our motherland," he wrote in *Nation to Nation*.

The crucial issue, for Potts and the rest of the Temagami First Nation, was whether "citizens living elsewhere... have the right to determine what the people living in n'Daki Menan can and cannot do on their land?"

In hundreds of Aboriginal communities across Canada, the issue of political self-determination is of paramount importance. Although each community has its own unique set of social, economic and cultural problems, they all flow from a common attack by non-native governments on their national sovereignty.

For many years, Canadian federal policy has been an integral part of this attack. Successive legislation — particularly The Indian Act — has outlawed traditional political and economic structures in Aboriginal communities.

Last month, Ron Irwin, the Federal Minister of the Department of Indian Affairs and Northern Development announced a broad new policy designed to allow Aboriginal communities to implement self-government. The proposal was passed as official government policy, but still has to be translated into specific legislation. Although this new policy hopes to "allow Aboriginal communities to

govern themselves" it has been harshly criticised by both national native organisations and individual First Nations.

Broken treaties

Announced on August 11, the new self-government policy is the most important Aboriginal policy document released in the last 30 years. It attempts to set out how the inherent right to Aboriginal self-government — enshrined in section 35 of the Constitution — will be implemented.

The document is another in a long series of political papers designed to define the relationship between the native and non-native inhabitants of Canada. In 1763, the British Royal Proclamation set out a key principle: native nations were sovereign nations, and the Crown — and later the Federal government of Canada — must enter into treaties with them before Canada could assert control over their territory.

Under this principle, treaties were made by Canadian federal authorities with native nations from Newfoundland to the western Alberta border. In return for ceding sections of their land to the Crown, native peoples received certain treaty rights, such as freedom from taxation, hunting rights and the right to education provided by the Crown. These are titled the Crown's fiduciary duty.

"[Aboriginal nations] recognised a nation-to-nation agreement, defining the specific terms of peaceful co-existence, was being arranged," wrote Georges Erasmus, a Dene leader from the Yukon and former head of the Assembly of First Nations (AFN), in the book *Nation to Nation*.

Although land was being ceded to the Crown, native nations retained sovereignty of their own land.

Rather than being interpreted as nation to nation pacts, however, these agreements have been continually ignored, misinterpreted and violated by generations of Canadian leaders.

"Hunting, fishing, trapping and gathering sections that were designed to protect the native way of life have continued to be changed by Canadian regulations. In many cases, First Nations are still waiting to have the land entitlement of one-hundred year old treaties fulfilled," wrote Erasmus.

Treaty violations were the root cause of the recent native blockade at Ipperwash in Ontario. In British Columbia, the lack of any treaties with First Nations — and the reality that under the Royal Proclamation, all territory in BC is still territory of First Nations — was a prime factor in the encampment at Gustafsen

Lake.

The result of treaty violations, as well as the concurrent attempt to assimilate native people into Canadian society, is plain to see. Without an adequate land base, traditional economies such as buffalo hunting have broken down. This economic collapse has been accompanied by cultural disintegration, as aboriginal religions, languages, and political structures have been banned and outlawed.

This is most clearly seen in the most influential piece of Canadian legislation that relates to First Nations, the Indian Act. Passed in 1871 and amended occasionally, the act mandated First Nations to set up political structures completely under the control of the Minister of Indian Affairs. It set up reserves where every activity — building a house, running a school — was controlled by a bureaucrat in Ottawa.

"We are a Fourth World, internal colonies in every modern state," said George Manuel, the first leader of the Native Indian Brotherhood, in 1964. Instead of nation to nation agreements, with the sovereignty of native nations and the Canadian state respected, internal colonisation has developed.

The policy document is not only an acknowledgement of past Canadian failures but, also the continued native resistance to assimilation into the Canadian mainstream. Since the development of a national native political organisation in the 1960s, successive national native leaders, from George Manuel to Ovide Mercredi, have called on the Federal government not to give native people self-government, but to acknowledge self-government. As well, they have demanded that Canada repeal the structures — the Indian Act especially — that maintain the internal colonisation of the native communities across this country. Early reactions to the policy indicate that it will not be as much a dismantling as an updating of assimilation-based policy.

A new partnership?

Although the right to inherent self-government is "recognised and affirmed" in the Canadian Constitution, the Irwin policy is the first policy document to recognise this right and work towards its implementation. The policy is a commitment "to build a new partnership with Aboriginal peoples and strengthen Aboriginal communities."

The 20 page document attempts to summarise how individual negotiations with First

Nations will be conducted to implement self-government. It also provides the broad guidelines of what self-government will mean.

Despite the stated intent of the document, the AFN and the Chiefs of Ontario have condemned it. Although most individual First Nations have yet to complete their assessment of the document, the Chiefs of Ontario view the policy as "colonial and paternalistic, intended to rid the Federal government of its responsibilities," in their written response to the document.

A prime indication of the nature of the document, according to the Chiefs of Ontario, is that it was developed without any consultation with native people.

"A few communities were hand-picked to glimpse at draft documents. The Minister refused on several occasions to establish a di-

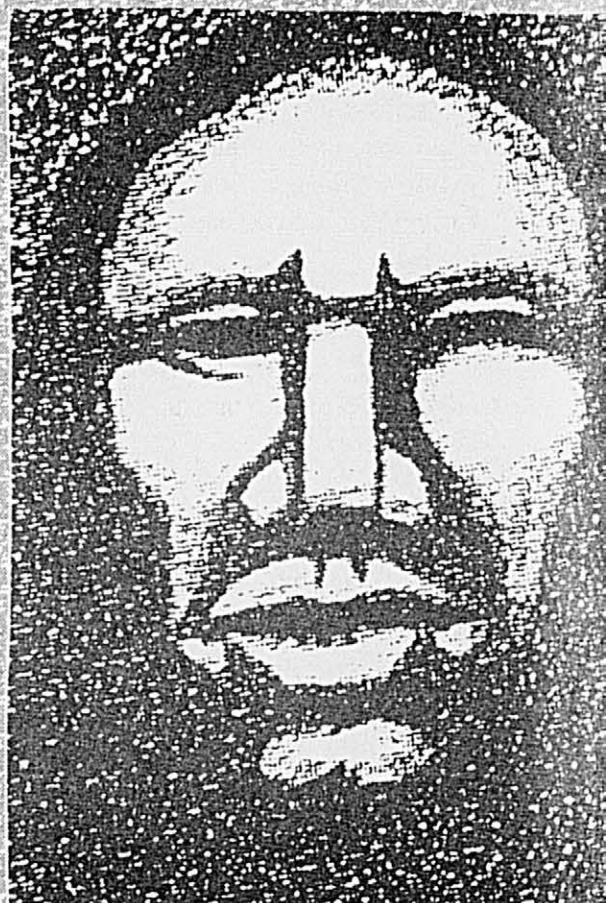
"THE GOVERNMENT OF THE INHERENT

The Irwin policy is an attempt to implement self-government enshrined in section 35 of the Constitution, under the terms of government agreements, under the terms of negotiation with each First Nation, and the terms of the Constitution.

Agreements would be negotiated by the First Nations, along with the respective First Nation, Land issues and common points of negotiation.

Key Points of the policy:

- Self-government "will be exercised within the framework of the Constitution"
- The Canadian Charter of Rights will apply to all First Nations and political organisations.



rect consultation process with First Nations people," wrote the Chiefs.

Beyond the manner in which it was developed, the Chiefs also have serious concerns about the content of the policy proposal.

A key concern is the policy's recognition of the right to self-government. The document states that self-government will be limited to matters that are "internal and integral to First Nations."

OF CANADA'S APPROACH TO IMPLEMENTATION RIGHT AND THE NEGOTIATION OF ABORIGINAL SELF-GOVERNMENT"

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- All Federal funding for self-government will be achieved through the reallocation of existing resources.
- Federal, provincial and territorial and Aboriginal laws must work in harmony. Laws of overriding federal and provincial importance, such as the Criminal Code, will prevail.
- After a self-government agreement, "the fiduciary responsibility of the Federal Government would diminish."
- Items that will not be part of self-government arrangements include:
 - national defence
 - international treaty making
 - international trade
 - Criminal Law
 - broadcasting and telecommunications
 - postal services
 - intellectual property

"This definition limits self-government to social and cultural areas... but does not include such activities as banking or environmental protection," the Chiefs write.

More importantly, the Federal definition of self-government does not adequately respect the true scope of self-government.

The Chiefs add that the "requirement to negotiate the inherent right makes it a contingent right — dependent on reaching agreements with federal and provincial authorities. Our rights are not contingent."

The financial structure of possible self-government arrangements is not acceptable to the Chiefs.

The document states that as self-government agreements are made, the fiduciary responsibility of the Federal government — the obligations for funding to First Nations based on the ceding of land to the Canadian government — "will diminish".

"Until the Federal Government pays for its past misuse of our lands and resources and enters into further arrangements for ongoing access the fiduciary arrangements must continue," wrote the Chiefs.

The Charter triumphant

Beyond the political and financial arrangements of self-government, the section of the document most criticized deals with the Canadian Charter of Rights and Freedoms.

All agreements, according to the Irwin proposals, will be under the overarching principles of the Charter. Therefore, any First Nations law, policy or regulation could be dismissed by non-natives based on its application to the Charter.

To the Chiefs of Ontario, it is simply unacceptable that any policy on self-government would make self-government less powerful than the Charter. They argue that since the Charter is an expression of non-native political and social values to make it paramount over a self-government arrangement is a continuation of colonisation.

"The Charter is based on a Western concept of individual rights. The Charter could be used to suppress First Nations cultural practices and religions and even institutions of government," write the Chiefs.

This point is reiterated by the AFN. "Does

this preclude the development of charters of rights and freedoms by First Nations people?" it asks in a written response to the policy recommendations.

The AFN is even more scathing about Irwin's desired outcome of the self-government agreements.

For Irwin, the implementation of the inherent right "should enhance Aboriginal peoples' participation in the Canadian federation, and ensure that Aboriginal people and their governments do not exist in isolation."

For the members of the AFN, this sounds all too much like the assimilative policies of old, which hoped to destroy native communities so that native people could live as Canadians in the Canadian mainstream. For many years, Indian Affairs policy on education and religion attempted to destroy traditional native culture, and replace it with non-native forms of learning and worship.

It is "assimilation cloaked as participation," says the AFN. The document fails to respect the nation to nation nature of the Aboriginal non-Aboriginal relationship: It will subsume native communities as a "quasi municipalities," without the powers to assert their sovereignty.

Although the document has been rejected by the AFN and the Ontario Chiefs, Audrey Stewart, a representative of the Department of Indian Affairs and Northern Development, is more hopeful about the effect of the policy document.

"This is a good response to the aspirations of First Nations and respects all Canadians," she said. "The real effect of the document must be worked out with each community at that level."

But the "two fundamental aspects of this policy that will not be changed at any level is the application of the Bill of Rights, and the fact that all sovereignty will remain in Canadian hands," she said.

Unfortunately, these two aspects of the document are, in the eyes of the AFN and the Chiefs, the two aspects of the document that effectively negate any chance that this new policy will reverse the colonial policies of old. This new policy does not recognise the fundamental native concern — that their sovereignty does not have to be negotiated into existence, but that it was never lost, only suppressed by generations of non-native Canadians.

Lorraine Land, a native law researcher at

the Toronto-based Citizens for Public Justice, agrees.

"This document does not address the historic and legal reality of native sovereignty," she said. "This document takes a crippled system and tinkers with it."

White Paper 1995

In 1969, at the height of Trudeau-mania and French-Canadian popular activism for greater equality, the Liberal government released their now-infamous so-called "white paper" on native affairs.

The white paper was not based on the reality that native people were members of colonised political communities, but that they were unfortunate remnants of Canada's past. For native people to be 'helped,' the document explained, it was necessary to move them as quickly as possible from traditional structures to modern ones.

It was condemned by native leaders, who saw it as another attempt to assimilate native people into the Canadian mainstream, and destroy the last vestiges of political and cultural autonomy.

Although the Irwin proposals do discuss the possibility of self-government, they have been condemned by native leadership as "The White Paper 1995."

There are some similarities between the two documents. For one thing, both were developed by non-natives, without any consultation with native leaders or communities at any level. For another, both were developed under the mandate of Jean Chrétien, minister of Indian affairs in 1969, prime minister in 1995.

Neither of the documents recognises the historic claims of First Nations as self-governing, sovereign political entities. And it is because of "white-paper" type policies that across Canada there still exist hundreds of communities that have massive social and cultural problems due to the preceding 100 years of non-native policies.

In the 35 years between these two policies, though, there has been a tremendous rise in

native communities being forced to use direct action as the only way to protect their sovereignty, their culture and their land.

This policy will likely intensify the schism between native groups, led by the AFN, who believe that the legal and political means are the best methods to assert their sovereignty, and more traditional groups, who reject the entire structure of the Canadian state and its colonial policies.

The Haudenosaunee — the Iroquois Confederacy, of which the Mohawk Nation is a member — has strongly voiced the traditionalist rejection of this agreement.

"Discard your failed ploys and policies. Accept our right to establish economic ways that conform to our sovereignty. Accept and act on our right to a unified sovereign homeland," they wrote in a letter to Irwin.

These words have provided inspiration to other groups — like the Defenders at Gustafsen Lake — who, after years of failed negotiations and inactive policies, see direct action as the only means of protecting their homelands.

"This policy will only reinforce these divisions," said Land.

"At the root of both Gustafsen and Ipperwash was a lack of trust in the leadership, of both native and non-native organisations. This can be traced back to the failed attempts at negotiation," she said.

"This distrust is not being addressed by this new policy document," she said.

Despite his experience with negotiation and litigation, Potts remains hopeful that the spirit of sharing enshrined in the first treaties between non-native Canadians and First Nations, can be revived.

"I remember once coming across an old white pine that had fallen in the forest," he wrote in *Nation to Nation*. "In its decayed roots a young birch and a young black spruce were growing, healthy and strong."

"I believe there is a future for native and non-native people to work together because of the fundamental fact that we share the same land," he wrote.

Your buildings tall, alien,
Cover the land;
Unfeeling concrete smothers,
windows glint
Like water to the sun.
No breezes blow
Through standing trees;
No scent of pine lightens my burden.

I see you & buildings rising skyward,
majestic,
Over the trails where once men walked,
Significant rulers of this land
Who still hold the Aboriginal title
In their hearts
By traditions known
Through eons of time.

Relearning our culture is not difficult,
Because those trails I remember
And their meaning I understand.

While skyscrapers hide the heavens,
They can fall.

RITA JOE,
Poems of Rita Joe

Student Health Plan in Jeopardy

BY OREN GRUNBAUM

Since its inception in January 1991, the Students' Society (SSMU) health plan has been the subject of much financial discourse.

The most recent of its tribulations stems from a gross imbalance of finances, as students' claims are exceeding their premiums.

This imbalance of finances has McGill's insurance carrier, Seaboard Life, predicting a financial loss of \$150 000 for this year alone. The company is also threatening to cut benefits.

"There exists a disequilibrium between what we're paying for the plan and what we're getting back," explains Kelly Remail, SSMU vp finance and operations. "In short, we're getting a much better deal than what we're paying for."

But many students dispute Remail's claim that students are getting a good deal from Seaboard.

Roland Orfaly, a member of last year's ad hoc Health Plan Advisory Committee, disputes the validity of Remail's argument; "if students could incur a \$1 200 000 loss over three years wouldn't it be reasonable from Seaboard to let us profit for once?"

Last year, Seaboard Life disappointed many students when it retracted its offer to include Hepatitis B coverage in its insurance plan.

Orfaly was dismayed that, without the subsidy from Seaboard, students would have to pay the full \$75 for the three vaccinations. "The original reason I started this debate a year and a half ago is that if the vaccine were more financially accessible, [students] would be more willing to get it," he explained.

In the wake of the retraction of the Hepatitis B offer, Remail is now proposing drastic cuts to the health plan's most prominent source of student claims: the 90 per cent reimbursement on prescription drugs.

Already, students attempting to purchase prescription drugs through the plan's Pay Direct option of immediate reimbursement, have been informed at the counter that, as of August 1995, the option no longer exists.

Remail sympathises with those students affected by the cuts, but argues that the cuts are necessary based on the increasing number of students using the plan. "It's never very pleasant to realise you're going to have to make a sacrifice, but it's a question of arithmetic," said Remail.

Irony case of over-marketing

The current situation of the Health plan is significant because in the

Financial problems may lead to cuts



KISS YOUR DRUG INSURANCE GOOD-BYE

first the years of its existence, it was largely underused. Students paid premiums of nearly \$1 700 000, far exceeding the \$500 000 worth of coverage claims.

"Such was the dilemma [trying to increase student claims]" explains Remail, "which prompted the 1993/94 council and the 1994/95 council to implement alterations to the plan."

As a result, council implemented additional benefits and in-

creased rebates. These alterations were introduced in the hopes of attracting a larger number of claims by making the health plan more user-friendly to McGill students.

The 1993/94 SSMU council introduced further benefits in the form of a 90 per cent reimbursement on oral contraceptives and a 10 per cent raise on the prescription drug rebate.

Regardless of these changes to the plan, the overall amount of

claims was still far below the required equilibrium with their corresponding premiums.

The situation was to change significantly with the 1994/95 introduction of the Pay Direct card policy.

"The Pay Direct card allows students to claim their prescription drug rebates simply by showing their McGill ID card at any prescription in Québec," explains Remail.

Before, students had to undergo the longer and less convenient process of paying the full cost up front, then mailing the receipt to Seaboard Life and waiting for the cheque to arrive in the mail.

The induction of the Pay Direct card succeeded in accomplishing what the health plan's prior alterations could not.

"The Pay Direct card succeeded in raising claims [300 per cent]. In fact, claims are now too high," Remail says.

Due to the SSMU executive's over-marketing, the current health plan has reached the point where certain benefits, if not the plan in its entirety, will have to be cut.

Fall Referendum

Seaboard Life plans to fully honour the existing contract through the 1995/96 school year; however a SSMU referendum is currently in the works for sometime this fall.

The referendum ballot will ask students to evaluate the financially troubled health plan.

The recent announcement of the referendum has been greeted with a collectively enthusiastic reply by many McGill students. Says Orfaly "It's about time that students got a chance to express their opinions [concerning the SSMU health plan]."

Several possible alternatives to the SSMU health plan have already been proposed, and will be discussed during the upcoming weeks leading up to, and including, the fall referendum.

The suggested alternatives range from maintaining its benefits with a raise in premiums, to lowering its benefits while maintaining the same premiums, or perhaps even deleting the health plan in its entirety.

UBC GRAD PROGRAMME IN LIMBO

BY RYAN FITZGERALD

Asking students to learn in a climate of sexual and racial harassment is asking too much. Such was the reaction of University of British Columbia President David Strangeway to an independent report released this summer detailing allegations of harassment in the graduate political science programme.

The report found evidence to support several graduate students' complaints of chronic discrimination and harassment by the department's professors.

The report has prompted Strangeway to suspend second semester graduate admissions to the Department of Political Science. He has said that he does not want to re-open admissions until an advisory committee of 11 faculty members and two students have had an opportunity to recommend changes in the programme.

The advisory committee has a mandate to outline a reform programme for the department addressing educational equity, the structure of faculty-student interaction and support services available to students subjected to harassment.

Heidi Peterson, president of the Graduate Student Society, said the report's findings did not come as a

surprise.

"We were well aware of the situation, she told the *Daily*. "The report is so limited, too... [It] doesn't name names; it made a general survey of the department. Its scope was pretty limited."

The report was originally commissioned after the release of two of the department's professors on charges of race- and age-based discrimination. Because it was not filed as part of a litigation process, no witnesses could be called or subpoenaed and individual names could not be listed.

The report was compiled at a cost of \$238 000 by Vancouver lawyer and labour arbitrator Joan McEwan after a 10-month investigation. McEwan came across several lingering incidents of impropriety, and in all 12 cases, students were found to have had a "genuine basis" on which to file complaints about racial or sexual harassment. But since the terms of the commission provided student and faculty anonymity, no professors could be disciplined.

The outcry for the report came as the frequency of reported harassment and abusive behaviour raised the ire of students and administrators concerned about the climate of the political science programme.

The school released a sessional professor three years ago after com-

Senate reconsiders halt on admissions

plaints of sexist and harassing behaviour. The following year, another male professor was castigated by students for calling feminism a "Jewish-American Princess Conspiracy." Two professors were disciplined by a UBC advisory board for racial and age discrimination in the last two years.

"Students told the administration that the problem was endemic. There was so much distrust and tension in the relationship between students and the faculty," said Brian Gearing, a graduate student Senate representative.

"There is no question that measures had to be taken. We stand behind the president's decision to establish a committee to close admissions," said Gearing.

Steven Crombie, UBC's associate director of media relations, is apprehensive about the report's usefulness.

"It told us what we already know. Yes, there are problems in the department, and the administration knows this, but the report didn't help us address this."

"The flaws in evidence gather-

ing have made the report inconclusive. No recommendations were made, and the report just outlines who is to blame and who isn't. We have always preferred to pursue harassment claims internally. We have the process [of investigating and disciplining harassment incidents] and it has proven its usefulness," said Crombie.

A Senate meeting was convened last Wednesday night at UBC to review Strangeway's June 21 decision. Strangeway decided to call for the suspension during summer recess, a time that the Senate is not in session. While it is entirely within his power to do this, his actions are subject to later review by Senate.

After weeks of campus debate and publicity, student and faculty representatives presented their opinions about the progress of reform in the department and the prospects for re-opening admissions. As the meeting drew to a close, the Senate served notice of a motion to consider lifting the suspension of admissions at their next meeting on October 18.

WHAT'S THE ATTRACTION?

Defining fundamentalism

BY ROBERT STEINHOFF

As a crowd of experts, professors and invited guests congregate before the next round of talks, the bustling corridor feels charged with the excitement. Hailing the meeting as "a important and wonderful conference," Professor A.U. Turgay, director of the Institute of Islamic Studies at McGill, smiles and joins his colleagues in Moot Court.

A diverse crowd, donning hijabs, crucifixes and yamulkes, gathered in deep animated conversations, embracing the religious and intellectual discussions and expressing opinions with each others. In an age of impending orthodoxy and alienation, the conference on Religious Extremism, Peace and Human Rights hosted by McGill last week, was a reaffirming experience of ecumenicism.

Professor Stuart Cohen, director

of the Begin-Sadat Center For Strategic Studies (BESA) and opening speaker at the panel on "Religious Extremism in Comparative Perspective," gave this definition of fundamentalism, exposing the universality of the phenomenon.

"Fundamentalists have an attachment to authentic tenants of faith; are conservative in outlook; they alone understand history; they believe that nothing is new under the sun; and they cannot accommodate, but resist changes in circumstance," said Cohen.

While the experts focused on various cultures and religions, this core definition reappeared again and again.

Professor Cohen began his speech on Jewish fundamentalism in Israel by stating emphatically that "different people interpret pasts in different ways, which breed visions of the future." This contrast underscores the difference between tolerance and the orthodox, who believe the faithful alone understand history.

Professor Mohammed Amara, who spoke about the Islamic movement in Israel, and Professor Nachmani, who spoke on the Turkish perspective on Islamic radicalism, both emphasised the causal effect of modernisation on the fundamentalist Islamic movement, particularly Western modernisation.

According to Cohen's definition, fundamentalists believe that nothing is new and resists change in circumstance. Modernity thus brings about a "clash of identities," as Cohen said, which may manifest itself in a number of forms.

Both Professor Cohen and Professor Najib Ba Mohammed of Abdellah University, Morocco believe

that modernisation, and the clash of identities it produces, help create more virulent fundamentalism within Judaism and Islam, as in Israel and Algeria. This in turn, states Cohen, "helps to create a deep division not just across ethnic groups but within an ethnic group."

Professor Turgay, in his time as moderator, emphasised the relevance of social demands and economic needs in creating religious extremism in Islamic states.

Turgay explained that "the Islamic doctrine of religion raises the expectations of the community in terms of economic and social services. It demands Muslims take action against any government which does not provide these services and calls for a return to religious values.

But Professor Turgay warns that "economic and social development are not the way to pull the rug out from under fundamentalism."

Although the conference was of-

ficially open only to invited guests, it was advertised around campus and a handful of students were admitted. The conference was co-sponsored by the Faculty of Law, the Institute of

Islamic Studies, the Begin-Sadat Center for Strategic Studies, Bar Ilan University and InterAmicus.



COLLECTING THOUGHTS OR CATCHING Z'S?

Green spaces

Continued from page 4

A significant concern to residents of the area is that the land planned to be developed has a lot of trees which help filter out pollution and noise from the express way.

The city of Montréal does not have its priorities straight regarding green space. Helen Fotopolous, city councillor for the Mile End region, cites the example of the City's Parcs-Écoles project. The purpose of Parcs-Écoles was to give parks to areas of the city where there were none. The city would convert school play grounds into parks by planting trees, flowers and putting in swing sets.

According to Fotopolous, "five of these projects were planned for 1995. But we got none of them."

Fotopolous went on to say that the money that was supposed to be for Parcs-Écoles was put towards improving existing parks.

"Sure, all parks need some kind of renovation, however the policy is also to give parks to areas of the city where there are none," asserted Fotopolous.

She also said that the Bourque administration was more interested in investing lots of money into the tourism industry. Old Montréal, Champs de mars, the Old Port and City Hall have all had money put into them for improvements and renovations.

\$7 million has also been put towards improving Jacques Cartier and a parking lot in front of City Hall which will be demolished and turned into a park.

Fotopolous commented that while "parks are needed, these mega projects make you wonder if the money is being strategically spent or if it is only being used towards improving the Mayor's view from his window, which is presently a parking lot."

Head and Hands:

BY MARISA MANGANELLI

Making a Difference in the Montréal Community

When the problems facing Montréal youth become too difficult to manage alone, they can turn to Head and Hands.

Established in 1970, Head and Hands is a community organisation striving to help Montréal youth battle the difficulties of urban life. The Head and Hands staff has organised 18 different programmes and services designed to meet the developing needs of the community which they serve.

Head and Hands establishes a rapport with its clientele by means of a unique interactive approach. Bruce Fleming, a counsellor and coordinator at Head and Hands, said "We believe in giving the most comprehensive and accurate information available so that those who come here can make informed decisions. They can think about the whole picture

and decide for themselves."

All of the programmes incorporate this philosophy of a non-directive and non-judgemental approach. Among these programmes are the Teen Drop-In Centre, the Young Parent's project, the Health Education Programme and the Tutorial Programme. Their philosophy works to support and empower the youth, not to offer quick fix solutions or directive advice.

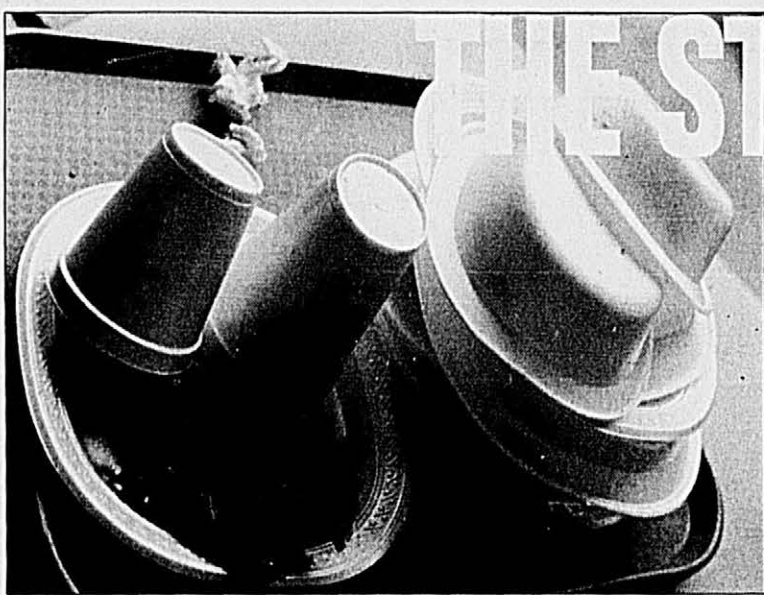
The tutorial programme is one of the only free tutoring services in Montréal. Members of the McGill community can help Head and Hands by volunteering as a tutor for math, French, history or geography. Head and Hands will pair one tutor with one student, and they will meet once a week at the Head and Hands premises at a time arranged by the tutor and volunteer.

The Tutorial Programme was initiated in 1982 and has remained a popular and much needed services at Head and Hands. Bruce Fleming believes that volunteer tutors receive a great deal in return.

"The volunteers get valuable experience, they learn new skills, meet people and have the opportunity to relate their knowledge to real experiences," he said.

Head and Hands also serves as an information and referral service. They incorporate social services, medical services and legal services. The changing needs of the teens and young adults who need Head and Hands decide the ways in which the organisation grows. Their dedication to the community has kept them running for 25 years.

Head and Hands is located in NDG at 2304 Old Orchard.



BY MEREDITH COHEN

Members of the Waste Management and Recycling Coordinating Group heard and discussed two reports at its first meeting on September 19.

Jason Switzer, a McGill student, presented a report he had prepared on "The State of Waste: The McGill Waste Management Program," providing a complete waste assessment and an agenda for change. One idea Switzer suggested was to reduce the amount of waste McGill generates, currently calculated to be 1,850 metric tons per year. Of this waste, 85 per cent is recyclable, but only 21 per cent is currently being recycled.

The report also recommended broadening the Coordinating

Group itself. Students and food service workers from the Students' Society were invited to the meeting but did not attend. Nine group members were present in total.

Educational alterations such as curriculum changes were also discussed, "recognising" in the words of the report, "the link between the success of waste reduction programs and the degree of environmental literacy." Tufts University in Boston, for example, has implemented a program that incorporates ecological courses into the core curriculum, and their campus is one of the most environmentally friendly in North America.

"One of my main concerns is the lack of knowledge about the cur-

rent recycling program. I encourage that more information become available to encourage participation so recycling programs can become more successful. I would also like to see more student attendance at our meetings, especially SSMU representation," said Sam Kingdon, associate vp of physical resources.

Kingdon added that Switzer's report "will be used as a guide and tool to set goals for future projects that the Coordinating Group will oversee and implement."

Switzer's report was jointly commissioned by the Waste Management and Coordinating Group, and QPIRG.

The Coordinating Group also

addressed the current paper recycling program as described in a report by Carmen Spataro, manager of building services. The program has been in existence since 1992. Considering that paper constitutes about 56 per cent of the waste produced by McGill, the program's success is considerable. In August alone 39,219 kilos of paper was recycled. By May 31, 1996, Spataro hopes that the program will have recycled 500 tons of paper.

In addition to the existing blue bins for paper and cardboard recycling and the barrels for cans and glass, new recycling stations will appear soon in residences and some campus buildings.

THE STATE OF WASTE EVENTS

Coordinating Group holds first meeting

Monday, September 25

- McGill Esperanto Club First general meeting, 17h30 at 550 Sherbrooke (Rm. 1170).

Tuesday, September 26

- McGill Hong Kong Dragon Students "Hong Kong Food Festival" at the Three Bares, Sept. 26 and 27, 11h-16h.

- Action RE-buts, the Montréal Coalition for Environmentally Sound Waste Management's first meeting, 17h, 3647 University. Info: 398-7432.

- QPIRG's Network for Young Community Entrepreneurs First meeting, 18h, Shatner Cafeteria. Info: 398-7432.

- Amnesty International First meeting, 18h, Shatner 435.

Wednesday, September 27

- The Shakti Womanist Collective meeting 17h30. Call Mel, Pat, or Katrina at 398-7432

- McGill for the Ethical Treatment of Animals First meeting, 17h, Shatner B09. All welcome. Info: Marc 342-5849.

- McGill Entrepreneurs Club Speaker Jan Peters, CEO of Fonrola, 17h30, Leacock 26.

- Savoy Society Auditions for Ruddigore Sept. 27 and 29. 18h30-22h. Acting and dancing singers needed. Call Kevin at 286-0013.

- McGill Students' International Development Initiative First general meeting, 20h, Shatner 302. Call Mark at 844-1530.

Thursday, September 28

- Students interested in being on the organising committee for the McGill Body Image Forum (Feb. 1996) should come to the first meeting, 17h, Shatner 432, call 398-6017.

Friday, September 29

- McGill Department of Political Science Speaker: Michel Fortman (U. de Montréal) "Security Studies After the Cold War," 15h, Leacock 420

- LOAF, McGill's Organic Food Co-op, first meeting at a new time, 17h, Shatner 107/108. Info: 398-7432.

Saturday, September 30

- Nice Jewish Girls, McGill and Concordia Queer Jewish group, first meeting at Concordia Woman's Centre (2020 Mackay, Guy Métro), 19h30. All women and kosher snacks welcome.

Beyond

- Speak Out presents A Celebration of Audre Lorde. If interested call 987-1964 (press 2) or e-mail lisac@odyssey.net, subject Audre.

Some moderation please...

BY KATHERINE LAXER

McGill hosts divided panel on peace process

An international conference on "Religious Extremism, Peace and Human Rights" brought many a speaker to Moot Court last week. The grand finale was a discussion on "Foreign Policy, the Peace Process and Human Rights," featuring panelists Professor Donna Arzt of Syracuse University, Waleed Sadi, a Jordanian diplomat and lawyer, Professor Bahgat Korany from the Université de Montréal, and Professor Efraim Inbar, the director of the Begin-Sadat Center for Strategic Studies (BESA) at Bar-Ilan University, one of the conference's sponsors.

Inbar, the first panelist to speak, presented a highly alarmist and one-dimensional view of Islamic radicalism and the peace process.

He began by describing Islamic radicals as extreme, tending towards great violence, and without moral hesitations about killing opponents. He argued that Islamic radicalism is a movement with little sensitivity to the cause of peace in the Middle East.

"In their eyes, the peace process is useless. They see it as a process

to further US interest in the area... Basically, they want to destroy Israel," said Inbar of Islamic radicals.

In his final comments, Inbar proposed that the central aspect of the entire peace process is about the Israeli nuclear monopoly and expressed grave concern about the possibility of Islamic radicals acquiring nuclear weapons.

Sadi, the second panelist, provided a more comprehensive and balanced description of Islamic radicalism. He emphasised the importance of avoiding the categorisation of radicalism as one phenomenon and argued that there are a variety of groups, each with its own agenda and set of circumstances, that fall under this title. Sadi maintained that overcoming this tendency is necessary to creating a viable, pragmatic solution to problems in the Middle East.

Sadi went on to outline what he viewed to be the precipitating factors behind radicalism in his "part of the world."

"Radicalism rose because secular movements in the Arab world

have become bankrupt," he argued. He cited the lack of functional democracy as an important factor in forcing movements underground and into violence. Sadi added that while these factors are important, Islamic argumentation must be used to counter Islamic radicalism.

Professor Arzt addressed the Palestinian refugee question beginning with the argument that the issues at stake are "not so much about territory but about people."

Arzt proposed the negotiations follow three basic principles: looking forward rather than backward in the discussions, making sure all parties (Middle Eastern states and all participating Western states) are committed to compensating lost properties, and, finally, adopting as a goal the creation of an international normative standard by which human rights, protection of minorities and freedom of movement could be achieved.

Bahgat Korany, a professor at the Université de Montréal, spoke about human rights, arguing that

the transformation from a "system of states" to a "global society" is important for the establishment of human rights. Korany also addressed the issue of cultural relativism and the problems that arise when different governments have conflicting opinions on what constitutes human rights.

McGill Professor Michael Brecher, the panel's moderator, concluded the discussion by pointing out that fundamentalism is a global phenomenon and that all sides in Middle Eastern disputes are guilty of human rights violations.

A member of the audience questioned Professor Arzt's position on "forgetting the past" with respect to Palestinian refugees. Erik Schechter, a member of the United Zionist Council of McGill, said that he found Arzt's rhetoric unrealistic. He felt Sadi was the most lucid speaker, while Inbar was "too descriptive and not analytical enough. The audience did not need to hear all the gory details of Palestinian terrorist attacks," Schechter said.

The Daily Publications Society has one vacant seat on its Board of Directors.

Interested individuals should leave their name and phone number in the folder in room B03 of the Shatner Building before Oct. 6.

CLASSIFIED ADS

Ads may be placed through the Daily Business Office, Room B-07, University Centre, 9h00-14h00. Deadline is 14h00, two working days prior to publication. **McGill Students & Staff** (with valid ID): \$4.55 per day, 3 or more consecutive days, \$4.00 per day. **General Public**: \$5.70 per day, or \$4.85 per day for 3 or more consecutive days. Extra charges may apply, and prices do not include applicable GST (7%) or PST (6.5%). Full payment should accompany your advertising order and may be made in cash or by personal cheque (for amounts over \$20 only). For more information, please visit our office or call 398-6790. WE CANNOT TAKE CLASSIFIED ADS OVER THE PHONE. **PLEASE CHECK YOUR AD CAREFULLY WHEN IT APPEARS IN THE PAPER.** The Daily assumes no financial responsibility for errors, or damages due to errors. Ad will reappear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print any classified ad.

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